/48 cont./

252 at the heart, which they eat, for by cooking in this way it be-
262 comes soft and digestible. They also include in their diet soups and special dishes made of beans.

264 The boys employed in work other than pasturing, who stay
262 at home or can readily return there, take the usual breakfast upon rising; later, when the hours of heat begin and the Guajiro returns to his home to rest on his hammock in the shade of his enramada /a bough-covered shelter/, he eats a meal which is more or less similar to that described above, and, toward seven at night, another.

A boy will add to his usual meals what he can find by picking wild fruit, hunting small animals or birds, by stealing food at home, and by drinking the milk he can obtain from the goats or other animals he has in his care.

264 We must add in conclusion that in no case does the woman occupy the first place when food is being served if there are men in the family. At the most she may occupy her mother's place if no older female relatives are present, it falling on her in this case to serve the food. If there are female slaves or bond servants or maids in the home these will carry out this duty under her supervision. These cases when the mother is replaced by the daughters in the task of serving the meals to the family are not frequent, as it is customary for the head woman not to leave her post for any lengthy interval without placing her responsibilities in the hands of a person competent to replace her.

* * *

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513 The child of middle years keeps the same hours for sleeping as the adult. Generally, the child possesses from his birth
[352] onward an Indian-style hammock /chinchorro or hamaca/ /49/,
[863] that is to say, one made of cords of twisted agave fibers arranged in horizontal rows. This type of hammock is meant for young children, because bed-wetting at night is frequent in some cases, but especially because it is strong, cheap, and readily replaceable. We never heard of a case of a child sleeping on the ground.

/49 cont./

855 513 Sometimes they may share their hammock with a brother, not a common occurrence, or sleep on occasion in that of an adult.

The hours of sleep are regularly those from eight at night to three in the morning, when the child takes up his pastoral duties. During the hours of midday heat, he may return (when pasturing near by) to sleep under the bough-covered shelter /enramada/ at home, or drowse in the woods under the trees. If he is not a herder, he may get up later in the morning and will also take a siesta during the hot part of the day. He sleeps in his usual clothes, the guayuco /loincloth/, only loosening somewhat the belt at his waist which holds it, to lessen the tension.

In the regions of the mountains, where it is cold in the early morning, hammocks are placed near the hearth where a fire has been left burning or which is lit during the night to temper the low temperature, and no one sleeps outside the house but inside. At times a sheepskin or that of some other animal or a robe /manta, "robe, usually worn by women"/ is thrown on the hammock, or for want of these, they get up and huddle round the fire to warm up and then go back to their hammocks and try to sleep until the intense cold obliges them to repeat the process.

* * *

291 855 The boy goes about naked up to a certain age, variable according to the group. For instance in regions which are in contact with the whites, when around six or seven years old, they wear a guayuco very similar to that of an adult, held up by a homemade belt. They use no other addition, unless occasionally they get some other item of clothing, generally from a white source, which they keep on until it is worn out. When they are old enough to put on the guayuco /loincloth/ and even before if they to pasture the cattle, they start to use guaireñas "

[82 cont.]
775 formalities agreed upon with the victim's family, find that it imposes on them a sort of punishment, a rhythm of life totally different from that to which they were normally accustomed and which can be interpreted in two ways: (a) as a purification rite; (b) as a change of personality, in order to avoid the mortifying presence of the spirit face to face with the murderer. [83] To us the second interpretation appears clearer and more acceptable as we do not know of any other rites of purification in La Guajira which can show reason for the first assumption.

682 783 A repentant murderer, according to the statement collected by our colleague and expedition companion, Licentiate Milcíades Chaves Ch., is punished by his own will as well as by the decision of his family through norms imposed by his uncles and aunts. He voluntarily submits to them so as not to commit a second time the same delict which constituted his own ruin and that of his family, who like himself are liable to become victims of the retaliation of the murdered man's relatives in revenge for the murder. This punishment is executed in the following way:

1) The murderer must spend five or six days hiding in the selva or some distant mountain.

[262] 2) He must take no solid food. He is only allowed to take hot drinks or very thin mazamorro (corn chicha), and water.

3) He must not speak to anyone and must be on the alert all the time, with his rifle ready to defend himself from his enemies.

4) He must disguise himself: cut his hair, wear special belts and fringes, and wear a robe, black in color. (This robe is so small and short that it barely covers the top part of his body.)

● [513] 5) In the forest he must sleep on the ground at night. [775] Above all, he should not sleep face upward because the soul of his victim may climb into his mouth and press on his chest, even to the extent of killing him by asphyxia. He may only return to his home for a short time to rest in a hammock, but this must be so small that he cannot lie comfortably on it, and due to this inconvenience he is unable to sleep for long.

6) He must eat and sleep very little and be continually [231] alert, having for his only companion a dog, whose senses will warn him of the approach of danger

5: Simons K-5 (ca. 1882) 1885
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579 648 been completely tamed by the Venezuelans. He, with of course his followers, have found honesty the best policy after all, and are now reformed and peaceful members of society, returned to breeding and agriculture. This shows what can be done with firmness combined with a little judicious tact and management.

342 The Indians build no elaborate dwelling-houses. Their best ranchos are simple, and constructed in a short time. The roof is covered with the split woody core of a tall euphorbia. This makes a good cool roof, impermeable to water and easily removed when the family flits. The rancho is seldom used for sleeping purposes; for this numerous poles [513] (*tchepot*) are firmly fixed all over the place for swinging hammocks, often three and four to one pole, and crossing each other. Sometimes two and three sleep in a hammock. Further off other poles (*palúmaler*) [417] are found, to tie animals up at, and a small corral or sheep-pen for the goats and sheep is also indispensable in every well-regulated family. 361 621 The site of a rancho is always carefully chosen, much strategy being displayed in locating the whole, so that each rancho covers the other without itself being seen. Although villages are never attempted, yet a family rarely lives isolated. Everybody bolsters himself with that bugbear of Goajira society, his relations. Their ranchos are always within gunshot distance, so as mutually to defend each other. One is [712] invariably on high ground to dominate the country, the rest are hidden away in nooks and corners where least expected. If one rancho is seen, others are close at hand. In case of attack, this system prevents a whole family being exterminated. One or two ranchos may be taken, but the rest escape or fly to the rescue, as the case may be. At all events the [552] avenger, so dear to the Indian, survives. Each rancho has a distinct name. Besides, every Indian who is anybody has several ranchos [423] spread over the country. To collect the names of the ranchos would be paramount to taking a census of the territory. The following are 103 well-known ranchos, with usually some half-caste from Riohacha 443 trading with the Indians. In the Macuira range, six miles from Punta 592 Espada, is Guarerpá, at the foot of Ara-ura; chief, Caijuna, a Jirnu. Westwards, close to the sea-shore, Chémmuao; chief, José Agustin, a 621 Jallariú, a half-caste speaking good Spanish. At the foot of Itujoro, Maguaipá, situated on a slight eminence eight miles from the sea, and is an important trading station. Paraliera, native name of Puerto Estrella, boasts twelve houses and three iron warehouses, with always two or three Riohacheros resident there. The chief, Pedro Quinto, is Epioyu, but his sister Mauricia is the virtual ruler. Inland, 16 miles from Bahia Honda or Taroa is Merunay, another large trading station, usually with two or three Riohacheros established there. The eight ranchos are well located on a plain between Macuira and Parashi. The chief, Saipa, is Epioyu. This is one of the most central stations in the Goajira, and is surrounded by several important places; it is probably

7:Bolinder T-5 (1920, 1955) 1957
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By the shore. Held by father and sister, these were the only twins we ever saw. The Guajiro let twins live

Right: *Indian girls*

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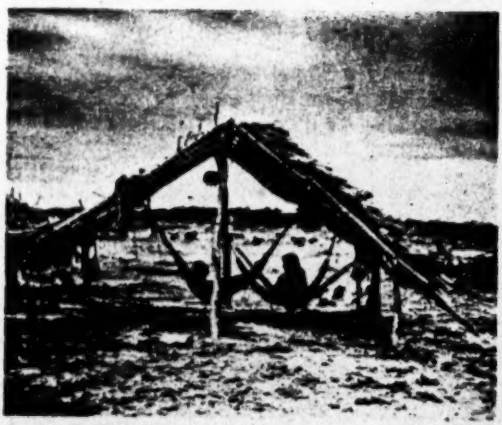
513
352 *A simple Indian hut*



[Facing p. 32]

7:Bolinder T-5 (1920, 1955) 1957
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We had gone round Sierra Chimare to the north. Understandably enough, since it was the monks' name, nobody seemed to have heard of Nazaret, but they did not react to Amúruru either.

Macuira is quite a large complex of hills, and if the Indians were going to be unable to help us, it might prove quite difficult to find the mission station. Suddenly a man came up on a horse. He was wearing trousers. He was so astonished to see us that he nearly tumbled off and his horse became restive. We told him who we were and where we were going, and his face lit up.

'Let us camp together,' he suggested. 'I have a camp under a tree that is large enough for you as well. I have a herd of goats that I am driving home.'

We went with the man, who was a mestizo—and had two Indian wives, who helped my wife make goat stew.

In Guajira you can sleep in the open perfectly well during most of the year, but it is more pleasant to lie under a tree. The mestizo was able to tell us exactly how to get to Nazaret.

We broke camp at daybreak, before the sun had begun to send its shafts through the sparse leaves of the tree. We three whites started off at a good pace, and soon the mestizo with his goats and our own pack animals had dropped behind. Before long we came in among hillocks sparsely clad with divi-divi and other bushes and trees that did not mind drought. This sort of vegetation the Indians call a wood. The hours passed; the sun was unmercifully hot, as it always was. Our tongues were stuck to our gums by thirst, and a persistent breeze filled our ears with sand. We did not mind, however, for paradise was not far away.

The trees were all withered and leafless. Then we came to valleys filled with white sand, that in places formed terraces. The mules' hooves sank in deep. I realized why we came across sand so far from the sea: all that part of the hills had sunk into the sea during the quarternary period, and had then risen again carrying the sand with it.

Then a hill like a sugar-loaf emerged. That was Ituhor, about which we had been told, and we knew that we were

7:Bolinder T-5 (1920, 1955) 1957
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I have had to anticipate to tell how the secret of the arrows' effect was discovered. Let me now go back to where we were sitting on our stools talking with the Indians. It was late in the day and Francisco suggested that we should stay the night and go on at daybreak to another place where lived some prosperous Indians who had many materials and earthenware vessels. They had hammocks that we could borrow. It was a good suggestion and our hosts were more than agreeable. They wanted to vacate one of their huts, but we preferred to sleep in one of their open sheds. It was cool and, being tired, we fell asleep while the Indians were still sitting round the fire.

We were awakened by plaintive singing. It was still night. The Guajiro are excessively early risers. In the tropics you become accustomed to getting up at daybreak, but there on the peninsula everybody woke at three o'clock, when there were still a couple of hours of darkness left. Three o'clock was even a suitable visiting-hour. They liked to take advantage of the coolest part of the day, which was from three to six in the morning. The singing came from the big hut beside us. It was followed by a spoken rigmarole. The whole was as dreary as a funeral mass, and the voice was an old woman's. I discovered that it was a sort of pagan morning prayer for the children, used all over Guajira, in which an old woman recalled the memory of departed relations. If any of these had been killed and left unavenged, she would not neglect to remind the children of the fact and point out the guilty person. It ended with yet another wailing song.

What the old woman told them about their ancestors and injuries received was impressed upon the children's minds by hearing it repeated every morning in this way. Thus is a blood feud perpetuated from generation to generation.

We made ourselves porridge and took our departure as day was breaking. Then we tramped on through the sand to the next rancheria. There only the women were at home, but as it is the women who make the things we wished to see, that suited us quite well. The huts were larger than

7:Bolinder T-5 (1920, 1955) 1957
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The Guajiro not only trafficked with the
439 whites, but they did a lively trade with each other, using
[436] cattle as their currency. Thanks to this there was a form of incipient specialization. Pottery and weapons were the main articles of trade. The rich bought those made by specially
[556] skilled craftsmen, who made so much money that they con-
463] centrated largely on producing things to sell. The poor had to make all their own things. Everywhere there were people who could weave and spin, and make pottery, but those who could afford it liked to buy what was best and loveliest.

We wanted to buy articles in general use, but the irritating thing was that the rich did not need to sell and only did so if it amused them, or if they got an especially good price; while the poor had nothing to sell. Those who made these articles as a craft liked to use materials bought from the whites. In the old days they used to weave their textiles of homespun cotton thread dyed with vegetable dyes; now they not infrequently bought dyed woollen yarn from the whites, but in that remote part of the peninsula they had not yet begun to do so. We saw that they had plenty of hammocks made of bast and cotton yarn. These were larger and more comfortable than was usual and were made with a different technique. The hammock is the genuine Indian
[513] bed, invented in the jungles of South America before the white man ever came there, and has the advantage of being easy to take about and cool to lie in, while the sleeper is protected from all the unpleasant and dangerous insects of the ground.

Throughout the journey we had slept in hammocks—you have to get used to them before you find them comfortable—as long as there was somewhere to hang them. We now told the Indians that we wanted proper hammocks, the kind they themselves used, for we had bought ours from the whites. That started the bargaining.

There was seldom any question of buying for cash—they
439 did not have much confidence in the white man's money—
436 so we had to barter for what we wanted. We soon discovered that apart from our knives, the Indians undervalued all our goods. If we had not had a large case of knives we would never have managed to assemble the collections

7:Bolinder T-5 (1920, 1955) 1957
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our hammocks to sleep. When I was a student, one of the stock questions asked by our professor of geography was: 'Why don't the Indians of Patagonia sleep in hammocks?' The correct answer was: 'The trees are too few and far between.' The Indians of Guajira took stakes with them which they drove into the hard ground when they made camp; but we could not give our animals such an extra burden and so had to sleep on the ground where there were ants and giant millipedes. Cactus bushes could suddenly come to life and a branch stretch towards one with spikes jutting, ready to sting, so good was their camouflage when sitting on a cactus.

We now met some very friendly Indians. As they sat by their fire they began telling myths and legends, and when they noticed that we were interested they continued. We learned that some blocks of stone that we would see the next morning and which had human shape, were really white people who had been petrified. They had died of thirst. Arijuna, the white ones, cannot stand thirst. The Indians can go three days without water, but the white man will endure only one. Therefore Mareiwa, the rain-spirit, said to the white people: 'You live for ever dying of thirst.'

We agreed with that.

We could hear the roar of surf. Calimaule, the old Bearded One, told us that the noise really came from wild cattle bellowing out there, having been hunted and finally driven out into the water where some were transformed into turtles, others into rocks.

'There are dangers, here,' the old man went on. There's a majayura, a maiden, lives in a cave in one rock, and lures men to their doom. No living person can enter the cave, but the siren—we can call her that—roams around in rich and beautiful clothes. (She shows similarities, like her Moorish counterpart, to our water- or wood-nymphs.) The majayura now and again emerges by day as well, shows herself to someone she likes, leads him astray and to her grotto, where she lets him taste of her mysteries. He is so enchanted by his experiences that he never returns. That